THE VIRTUES AND ETTIQUETTES OF MADINAH MUNNAWWARAH

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The City of Madinah Munnawwarah is that blessed and sacred piece of land which Allaah Ta'aalah had chosen as the Daarul Hijrah and the living place of His beloved Rasul as well as his final resting place.

Rasulullaah ρ migrated form Makkah to Madinah in the thirteenth year of Nabuwwah. Madinah at the time was a fertile city with an abundance of date orchads. The Arab Tribes of Aus and Khazraj resided here together with several Jewish Tribes. The Jews had been informed in there scriptures that the final of all Ambiyaa was to appear in this Arab city. They had settled here in anticipation thereof.

When Rasulullaah ρ entered Madinah, the Aus and Khazraj accepted Islaam and took Bai'at [pledged allegiance] to him and promised Nusrah [assistance] The Jews however rejected Islaam and sided with the enemies of the Muslims. All this was done out of hatred and animosity. After several acts of treachery, they were banished from Madinah. Rasulullah ρ grew extremely fond of Madinah and its inhabitants. Even after the fall of Makkah, Rasulullaah ρ did not leave it to return to his home. Time and again Rasulullah ρ made duaa to Allaah to bless Madinah and its people.

The Mubaarak [blessed] names of Madinah

Many names for this blessed city have been mentioned in the Ahaadeeth and in the Kitaabs of Seerat and Taareekh [history].

Below are some of them:

1. ‘Al-Madinah’ This name has been mentioned several times in the Qur’aan as well as in the Toraah.
2. ‘Madeenatu Rasulillaah ρ’ i.e. The city of The Rasul of Allaah ρ
3. ‘Mahaajaru Rasulillaah ρ’i.e. The home to which Rasulullaah ρ migrated.
4. ‘Taabah’ meaning ‘The Pure Land’ Jaabir – narrates that Rasulullah ρ said “Allaah has named Madinah Taabah.” [Saheeh Muslim ; Kitaabul Haj]
5. ‘Madh-ja’u Rasulillaah ρ’ i.e. The final resting place of Rasulullaah ρ [Majma’uz Zawaa’id vol.3 pg.310]

Anas τ reports that on returning from a journey, when Rasulullaah ρ would see the walls of Madinah from afar, he would hasten his mount in eagerness and love for Madinah. [Bukhaari hadeeth no. 1886 Kitaab Fadhaail Madinah]

Ibn Zabaalah narrates that on return from Makkah when Rasulullaah ρ reached a place called Ithaabah, he would remove his shawl from his shoulders and say “These are the winds of Taibah!”

At the time when Rasulullaah ρ and His Companions migrated, Madinah was plagued with a year round fever. Hadhrat Abu Bakr τ and Hadhrat Bilaal τ took ill and on their illnesses the Muhaajireen [emigrants] would longingly remember Makkah. On one occasion Rasulullah ρ looked to the heavens and said: “Oh Allaah! Make Madinah beloved to us as Makkah is, or even more” He also made Du’a: “Oh Allaah! Make the air of Madinah tranquil and fresh, let it invigorate us and refresh our health! and bless us in our Saa’ and Moedd” [these are two measures equivalent to] Oh Allaah! Remove the plague of Madinah to Juhfa” as a result of this Du’a, Madinah was cleansed of its plague. [Bukhaari Hadeeth no 1889 – Kitaabul Fadhaail Madinah].

Du’aa to double the Barkat [Blessings] of Madinah.

Hadhrat Anas τ reports that Rasulullah ρ made duaa to Allaah thus: Oh Allaah! Double the barkat of Madina over the barkat of Makkah."
[Bukhaari: Hadeeth no 2130 – Kitaabul - Buyoo]
In his "Taareekhul Kabeer," Imaam Bukhaari has narrated a similiar hadeeth from Hadhrat Abdullaah ibn Fadhl ibn Abbaas τ.

Blessings of the fruit of Madinah

Hadhrat Abu Hurairah τ narrates that the people of Madinah used to bring the first fruits of the season to Rasulullaah ρ. Rasulullaah ρ would place the fruit on his eyes and say "Oh Allaah! Bless us in our fruits and crops and bless us in our measures." (Muslim Hadeeth no.1373 Kitaabul Haj Baab Fadhl Madinah)

The land of Madinah is Haram(sanctified) just as Makkah is:

Hadhrat Abdullah ibn Zaid τ narrates that Rasulullah ρ said: "Ibraaheem τ declared Makkah a Haram (sanctuary) and made Du'aa to Allaah to bless it and fill it with goodness, and I declare Madinah a Haram and I beseech Allaah to bless its Saa' and its Moedd just as Ibraaheem υ did for Makkah" (Bukhaari Hadeth no.2129)

This Hadeeth is also narrated in Muslim.

Madinah is protected from Dajjaal and from plague

Hahrat Abu Hurairah τ narrates that Rasulullaah ρ said: "Special angels have been placed on the gateways of Madinah for its protection. No plague may enter it and nor will Dajjaal be able to." (Bukhaari Kitaab Fadhaail Madinah)

And true to the word of Rasulullaah ρ, to date Madinah has not been touched by plague and Inshaa'Allaah so shall it remain.

All the medics in the world can not contain a plague when it strikes, yet the accepted Du'aa of Rasulullaah ρ has sealed Madinah of this bane!!

It has come to light from the above Ahaadeeth that the air and water of Madinah Munawwarah is beneficial to the health; its dates and fruit are most blessed; its land and surroundings are sacred and they are protected from plague and from the evil Fitnah (trial) of Dajjaal. To crown it, Madinah is the beloved city of Rasulullaah ρ; it is his home in his lifetime and after his demise.

Hadhrat Anas τ reports that Rasulullaah ρ said: "No place in the world is exempt from the evil of Dajjaal except Makkah Mu'azzamah and Madinah Munawwarah. Dajjaal will not be able to enter these two places. Every entrance to these two Harams will be guarded by rows of Angels. Madinah will be struck by three violent earthquakes! By virtue of these, Allaah will evict every Munaafiq and every Kaafir from Madinah! (Bukhaari Hadeeth no. 1879)

The virtues of residing in Madinah Shareef

Hadhrat Sa'd ibn Abi Waqqaas τ reports that Rasulullaah ρ said: "If only people Knew! Most certainly Madinah is the best residing place. If any person grows tired of Madinah and leaves it for another place, then Allaah will replace him with a better person. Whoever bears the difficulties and afflictions of Madinah with patience, I will stand witness for him on Qiyaamah and I will intercede on his behalf (Muslim Hadeeth No 1363). Those who reside in the neighbourhood of the Rasulullaah ρ sincerely are bound to face difficulties and hardships of some sort at some time or another. At times they may be tested severely but those who bear it will be blessed with the intercession of Rasulullaah ρ who will stand witness to their Imaan on Qiyaamah.

Rank and status in the court of Allaah comes with sacrifice yet no amount of sacrifice is too much for the true lovers. In fact Allaah only tests those who are true. As for the others the slightest mishap unsettles them. They know nothing of Sabr and instead pour out complaints upon

complaints, little realizing that a single word of disrespect regarding the City that Muhammad loved is destruction!

Glad tidings on a death in Madinah

Just as life in Madinah is most blessed, so too is a death therein. This is a gift accorded only to the choicest.

Ibn Umar τ narrates that Rasulullaah ρ said: "Whoever is able to die in Madinah should do so (by residing in Madinah with this intention) My intercession is certain for those who die in my vicinity" (Musnad Ahmad)

Madinah is the abode of Islaam and the Muslims. Kufr cannot come near it. It is pure. Death in Madinah is a death on Imaan!!

The graveyard of Madinah 'Baqee ul gharqad' commonly known as Jannatgul Baqee' is most blessed. No less than 10 000 Sahaabah are buried there, not to mention the countless selected friends of Allaah who passed away in Madinah over the centuries. To be among them is certainly a great fortune. May Allaah count us among them. Aameen.

A Munaafiq can never find peace in Madinah

Hadhrat Jaabir ibn Abdullaah τ reports that a Bedouin once took Bai'at (the oath of allegiance) to Rasulullaah ρ. One of the conditions of Bai'at was to reside in Madinah. Allaah tested this man with sickness. He came to Nabi ρ requesting him to break the Bai'at. Nabi ρ refused. He did this several times, and Nabi ρ refused each time. This person finally broke the Bai'at and left Madinah on his own accord. Upon this, Rasulullaah ρ said: "Madinah is like a furnace! It drives away dirt and scum the way a furnace burns away filth leaving behind only that which is pure." (Bukhaari Hadeeth no. 1871; 1383)

This hadeeth has two meanings:

1) Evil people cannot live in Madinah. They will never find contentment in it, and Madinah will not accept them. In fact Madinah will repel them!
2) The trials of Madinah will 'grind' people and sort them out so that the Believers are separated from the hypocrites. An evil person cannot conceal his evil here. Madinah will expose him so that he will be forced to leave in disgrace.

Zaid ibn Thaabit τ narrates that Rasulullaah ρ said: "Madinah is Taibah (pure) IT removes evil and sin the way a furnace cleans silver of its scum (rust) and purifies it" (Bukhaari Hadeeth no. 4050)

The Ulema have written that it is highly detestable to leave Madinah for greed of Dunya. It is a sign of ungratefulness and smacks of Nifaaq. To leave Madinah in search of Ilm or for Tableegh or Jihaad is permissible and commendable as Sahaabah τ had done so.

Warnings to those who intend any evil to Madinah or its residents

Saa'id ibn Khallaad τ narrates that Rasulullaah ρ said: "The person who oppresses the people of Madinah and frightens them will be made to fear for himself by Allaah and the curse of Allaah and his Angels and the rest of mankind will descend on him, Allaah will not accept his Fardh nor his Nafl Ibaadaat." (Musnad Ahmad vol.4 pg.55)

In another Hadeeth of Ahmad, Rasulullaah ρ is reported to have said: "Whoever plots against the people of Madinah will be dissolved like salt in water." (Ahmad & Bukhaari Hadeeth no.1877)

The residents of Madinah are the neighbours of Nabi ρ. To deceive them, plot against them, to usurp their rights or to frighten or harm them in any way is to invite the anger of Allaah! This has been proven time and again through history, that Allaah takes swift retribution from those who intend evil in any way to Madinah!

Generally Allaahs punishment overtakes oppressors sooner or later, but in the case of Madinah, Allaah seizes them very quickly and very severely!

Ahkaam (laws) and Aadaab (etiquettes) pertaining to the Ziyaarah of Madinah

Every Mu'min desires to visit Madinah over and over again, and to have the good fortune of standing before our Master who is the Imaam of all the Ambiyaa and the guide of both worlds. Whoever is blessed with this opportunity should keep in mind the following Aadaab:

1) Recite Durood Shareef with love and yearning throughout the journey. When from the distance your eyes fall on the Blessed City, then increase your yearnings and feelings of the heart. As has passed Rasulullaah ρ would hasten his mount in eagerness of entering Madinah.

2) On entering Madinah, settle down nicely, then take a bath and put on ones best apparel. Use some Itr (perfume) and then, with utmost respect and reverence, proceed to the Masjid of Rasulullah ρ. Enter the Masjid according to the Sunnah i.e. with the right foot and recite the Masnoon Du'aa : …

Thereafter if possible, proceed to the Raudhul-Jannah and perform two Rak'ats of Tahiyyatul-Masjid. If one is unable to enter, then anywhere else will suffice. Perform the Salaah with utmost devotion and concentration, keeping in mind who you are about to meet.

3) Now proceed towards the Mubaarak Qabr of Rasulullaah ρ with the intention of reciting Salaam upon our Master and His two Noble Companions. When standing in front of the grate, imagine yourself to be standing in front of Rasulullaah ρ during his lifetime. With extreme respect, recite Salaam to Nabi ρ in a soft tone. Then recite Salaam to Sayyidinaa Abu Bakr τ and Umar τ.

When standing here, take stock of your life. Ponder who you are standing in front of and what he had given for the sake of his Ummat and how he sacrificed his life – the days and nights of hunger and difficulty. Then reflect on our lives and how unfaithful we are! How we have discarded His Sunnah and how far our lives are from his Mubaarak way. Make a firm determination to reform your life and to mould your life according to Sunnah from now on.

4) After this, move away so as no to hinder anyone. Then, facing Qiblah, raise your hands and make Du'aa to Allaah. Pour your heart out and make Taubah. Shed some tears. Ask Allaah to your hearts content to set right your affairs in both worlds.

5) Throughout your stay in Madinah, be ever watchful over your Salaat in the Masjid. Spend your time correctly. Abstain from sin and evil. Do not waste your time. "Salaat in the Masjid of Rasulullaah ρ is better than a thousand Salaats elsewhere except in Makkah."(Muslim) Try to stay in the company of an Aalim or a pious person, one will benefit greatly through this.

Ziyaarat of Masjid Quba

The Masjid of Quba is the first Masjid of Islaam. Before entering Madinah on the occasion of Hijah, Rasulullah ρ stopped in Quba, and had this Masjid built. Regarding this Masjid Allaah Ta'aala says: "Surely the Masjid that was established on Taqwa from the first day is more worthy for you to stand in…" The ziyaarah of Masjid Quba is an established Sunnah of Rasulullaah ρ. It is reported in Muslim "Two Rak'ats of Salaat performed therein is equivalent to an accepted Hajj and Umrah in reward."

Rasulullaah ρ used to visit Quba on Saturdays and perform Salaat in its Masjid (Mishkaat). At times he used to go walking and at times by conveyance.

Ziyaarat of Uhud

Seventy Sahaabah τ were martyred in the Battle of Uhud. Among them are Hamzah τ and Mus'ab ibn Umair τ. Rasulullaah ρ would at times visit Uhud and say Salaam to its Shuhadaa and make Du'aa for them. Hence the Ziyaarah of Uhud is also Sunnah.

Ziyaarah of Baqee'

To visit the graveyard of Madinah – Baqee' is also Sunnah. Rasulullaah ρ used to visit it very often. He used to recite the following Du'aa here: …

Many of the Ahlul-Bayt (family of Nabi ρ) and countless Sahaabah τ and Saaliheen (R.A) are buried here, through whose sacrifices and efforts Islaam has spread in the whole world.

These are a few words on this topic, instead of going into detail, I have sufficed on this, hoping in Allaah that this brief treatise may be a means of benefit to all of us and may Allaah by His grace accept this small service.

The virtues of Durood Shareef

Ten Mercies

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said: "Whoever recites Durood upon me once, Allaah will send ten mercies upon him." (Muslim)

Ten stages higher and Forgiveness of ten sins

Hadhrat Abu Hurairah τ narrates that Rasulullaah ρ said: "Whoever of my Ummat recites Durood upon me once; Allaah will send ten mercies

on him, raise his rank by ten stages, write ten rewards in his account and forgive ten of his sins.” (Targheeb; Nasai; Tabraani;Bazzaar)

The du’aa of Rasulullaah ρ and ten rewards

Hadhrat Anas τ reports that Rasulullaah ρ said: “When anyone recites Durood on me, his Durood is relayed to me. I in turn make Du’aa of Rahmat for him and ten rewards are written in his account.” (Targheeb; Tabraani)

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